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G R O U P I V

Friday, September 2, 1967

Tape No. M-1247

with music

Have you ever thought of why you come here? How it is made possible that you can come? Because, you see, we are getting here now in larger groups; every time I come I can hardly get in the door now anymore, particularly when I am late. And there you all sit, hoping or expecting, and of course, quite right, you can expect it, because that is the "arrangement". But do you ever think how it is made possible? One is so easily led into a belief that you are entitled to things, the same way you without question consider that you are entitled to fresh air, because you have lungs. And of course, one says I have, I have to breathe because I have to live, and then it becomes a matter of course, you keep on, expecting perhaps for ordinary food you have to buy it, and perhaps you have to work a little bit, and also that becomes a matter of course. And then the beauties of nature when you go out, you expect it, because it is there and you can say it is to be given to mankind. And I think one can actually take part of it without doing any harm to anyone else. And this kind of attitude of acceptance that something ought to be given to you because you think that you are entitled to it, I think is extremely dangerous. So that even to the extent that you believe that you are entitled to receive information on how to grow, and that all spiritual values simply ought to become property of you just for the asking. And we are led into that direction more and more by so-called praying, so that God can tell us what to do and give us what we think is necessary for us. And gradually our ideas about what is right and what is wrong, or what we can expect and not expect, it sloughs in us a certain sense of an appreciation of that what we have, and that when you have it, that is, when you receive it, that it is a result of someone else

doing it for you, and you forget it. Because here you come, I would almost say, completely unconscious, expecting, and the house is opened up like this, every Friday, and here we come, that you don't really think about what has made it possible. You expect someone else to take care ot it, including the little things like some cake of maybe some armagnac, and even if you think that you have to pay or help pay a little bit, the majority of you don't. That even when there is the requirement of washing dishes and cleaning up afterwards, there you have a certain appointment, or you have to go to bed, or for some reason of other you can't say. Do you ever consider? I want to say this because it occurs to me every once in a while that it is very necessary and that this is a very good example that you assume that you are entitled to things to which you are absolutely not entitled, and when you do receive them, that it requires you to be thankful and grateful. The same way to some extent that you have to be grateful about your health, and that you are as yet not killed, with all kinds of vehicles on the road, and that although you may have been very close every once in a while to death, that you consider it lucky. What has happened, you see, to us, that we don't understand this kind of relationship anymore, between people and people, that you don't accept the existence of otheres like we accept our own existence, and that in the acceptance of our own, that you really should include what belongs to someone else, and what they may have done in order to make your life perhaps a little easier. I am leaving out entirely this simple idea that when I come and I play, because you can always say, "oh, he loves it", and so, it doesn't matter. And to some extent, I

think you are right, because most likely I would play anyhow, regardless of any kind of an audience. But here are Lotus and Georgie, and this is their house; and here you sit, dirtying the floor, and leaving many times, things the way you leave them when you get out, and you put on your coat, and there you go, and that even during the evening you don't remember it at all. And that they, being what they are, and kind as they are, and not assuming, that they sit, and they are host and hostess, and what do you do? Barely say hello, not even acknowledge their presence, and it is through them that this can exist, and it has existed already for several years, and you have taken from it, and eatem it, and digested it, and what have you done in return? I want to be quite clear about it, because it means that there is something wrong still with your morality and your ordinary ethics, and your ordinary conscience, not even the super- conscious, or conscience, and therefore it belongs to a higher form of nature, this is still ordinary life in which there has to be that kind of, let's call it politeness, acknowledgement of certain things existing. But you see, we don't understand these things anymore, exactly the same way as when one grows up, you think you have no more respect and you need not have it, for your father and mother, because they belong to another generation, and of course, they don't understand you, and all kinds of excuses and rationalizations that you go through in order to justify your behaviour. And you don't feel conscience-stricken even when it might even be pointed out to you, and when I say it now, maybe you don't agree with me, that is how far and how deep we have sunk, and it is quite wrong. Because if you are not sensitive to these kinds of things, you will never become sensitive enough to know what goes on in the rest of the

world when you start to develop, and you try, honestly, in a conscious way, and that then the world of much more sensitivity and emotion is opened to you, and that you cannot in simple things like this really start to behave like you should, and there is enough appreciation and gratefulness in your heart to acknowledge that you are receiving something for your own good, because, after all, it is quite selfish, I would say, that you come here. There is something lacking in you, and I don't like it. That is the reason I say it. I don't say it often, but I every once in a while indicate that there is this lack of respect, it is that you are not acknowledging that something is really much higher than you are, and that every once in a while it is expressed in the form of kindness, and how can you ever prepare yourself if you wish to meet God, sometime in your life. And you will not even have the respect for that kindof, even if you pay it lip service, that you as yet not experience in what kind of presence you may have to be, and then you will not know how to behave. I just want to indicate it so that you can let it penetrate, because you want to be open, you really want to grow up. You really want to find out what there is new in the world, and this has been in the world already for a long time, and you have not as yet discovered enough of that kind of a value. I want to say this at the beginning, because it may set the tone, and when I drink, I drink to Lotus and Georgie because they are instrumental in helping to create this for all of us. Lotus and Georgie!

II. Sometimes, in thinking about tonight, or another meeting, the question always comes up, what should we talk about? It is not so much what I would like to talk about, but of course we reach at a certain time a certain level of understanding, and unless that is fed at the proper time, it can go down again. When something is awakened in one, it

stays alive just for a little and then of course it goes down because we are sleepy people, and it cannot be helped, but it is very much necessary to know at what particular time, one says it is the right psychological moment, that certain things can be said or disclosed, or emphasized, or even carried a little bit further. I think it is difficult to know what is physical (?), because we are all at different stages of development, and even if, you might say, the development is the same, that is, it has a little bit of this, and someone has a little bit of something else, one is not always the same even this kind of development one has. And one is them all the time influenced of whatever you may have done today, whatever has occurred to you in your thoughts, or whatever has been disturbed in your feelings. And with that you come, and of course it is impossible to shed all these kinds of influences, but you bring them with you, so that even to some extent you don't know how to relax, and let alone, that you should be open for the reception of certain things that we talk about and for which reason we really get together, so at most to get impressions of other people, and with that you start immediately to digest it in your own way, and sometimes right and sometimes wrong, and whatever there is of kind of early associations or criticisms of the state you are in, you feel you are entitled to let it go, to be the way you wish to be. You are being entitled again, you see, to that kind of a mood that of course goes over from someone else that creates in a group a certain atmosphere, because you contribute to that. It goes out from you, and all the different thoughts and feelings, whatever they may be, sometimes strong and sometimes perhaps so think, so penetrating that they altogether create an atmosphere where it is very difficult to extract anything from for

your own benefit. And it is difficult to reach a level where there is something for everybody. And the only solution is that whatever there is that you extract to the extent that you are at this moment capable. So it comes to a particular point, in what kind of condition are you. And this is a question which all of you have to ask yourselves, regardless of whatever conditions of life you happen to live in. Again and again, what is it there for, it is for me, or is it something that sets me in motion for something else. Or is it for the extraction, can I get out of it what perhaps was put in it, or, what I can get out of it because I wish to get, extract, something from it. It may not even be in it, but I can take out of it because my attitude is a desirous one of receiving food of a different kind. We have talked about it many times. that you have to have a surrounding of yourself in which you allow certain things to enter, and that you gradually should try to discriminate that what is not right.. And as you grow older you have to be much more exact, because when you get a little older, and you get perhaps a little lazier, or you may already have an idea that you have reached certain things, and that what you know is already the end, or rather, that you are already on the way and that automatically it will reach a certain height. I like to tell you you will never reach it, I like to tell you that you have to keep on working for consciousness all your life, and that there is no plateau that you get on to, and even if you do a little stepping stone, that immediately the complaints of the outer world that will surround you will start to criticize you, and that when you are sensitive, that there is no end whatsoever to Work, and that Work is (in bliss) and that Work is infinity, and that Work is ever-present. If you only could understand that this is exactly

the same concept as what we ascribe to His Endlessness. T hat Work is always there, because the moments of your existence are always, the time is not always there, because it belongs to this Earth, other times belong to other levels, but moments are always there, wherever you are in the Universe, because moments are non-dimensional. And therefore the opportunities of Work are always there, because they depend on the moment, and the momentary flash of an insight which happens accidentally, and moments that are the result of really and hoenst attempts on the part of yourself to wake up. All of that then is like an opportunity for all of us without any exception, to use, or to digest at that time, and this depends on your openness. If you are closed up physically, if you are tense, if you don't know how to relax, if you allow yourself to keep on going and going like a racehorse, and if your feelings constantly take possession of you, there is no chance whatsoever for anything else to enter you. And this is of course the reason that Magnetic Center and essential Essence have withdrawn, it is the reason that Atlantis sank because the conditions of Earth would not allow that kind of civilization to continue to exist. This is the danger that was at that time, the danger that we have now. That certain things will take place, there's no doubt about that, and that again we have to prepare how to meet it, and that things will take place in yourself, and as you grow and you allow other things to take hold of you, something will take place in you, and you will become that and that equipped even to free yourself, and after some time you will noteven have the desire because everything becomes equal after sometime. And particularly regarding Work, ordinary life in an unconscious state also becomes monotonous. And unless you put new elixir of Life in it,the form will have no

further meaning, and that what was originally in it will dry out. Creation of new forms, andthe creation constantly of a different kind of life of a little different vibrations in the beginning, and after a little while a different kind of a wuality. It is the life of course that one assumes that God or His Endlessness have as an entity, belonging to the totality of the Universe, the concept that we don't know much about or that we even conceive of, or rather that we cannot define because it is outside of the limits of our mind at the present. And for that I say that openness has to be there so that something can penetrate and then start within you a process of gestation, the same way as out Earth, we let beauty enter so that it can produce certain thoughts and feelings which can be useful later on if one wishes to have aspiration and inspiration, because where otherwise will they come from. From yourself? What have you done in order to produce that within yourselves. To what extent have you, in your ordinary life been open, and only for the ordinary necessities of life, but what has actually been there when you were very young that you didn't destroy, not knowingly, out of ignorance. But the fact remains, you were much more sensitive when you were young, and we have to regain this sensitivity, I call it an openness, because it means the World is much larger than at the present time we will allow. To some extent you have such fear for it because you don't know, and you don't dare to enter because it is strange, and still, adventure will require of you to find out what is for you, and what is your world and how you can build it, and where are the materials coming from, and how will you make them and prepare them and make them

firm and actually build something that is worthwhile, we call it permanent, because then it will not be destroyed. What is it in you that at the present time is permanent, or that has the tendency of becoming permanent, and that you create for it conditions to make it permanent, you might say, you treat it in a certain way, you surround what you build with something like first a coating where it is protected, but you see, unless inside that is already that what is of a permanent kind it still will be dstroyed, the moths will get after it, and after a litte while, rest, and then it will be pulverised, and then it has no more resistance, and it will be dissolved, or at least it will loose its configuration that you have so earnestly worked for because you didn't know what kind of plans were necessary how to build it. You have to think about the plans for yourself, your life, your future. What will it be five years from now. Try to define it as well as you can. (---*)what is the future for you, as a man, as a person, as a real person, a person who is a friend, dependable, a person who has character, a person who will always remain alive, a person who will always have inspiration, qho always will have toward life and openness, wishing to receive what is there, almost as if everything is new, as if the openness will require that every day you go through a renaissance as if it is constantly this kind of a rebirth of the adjustment you make during the day regarding whatever life has given you, and then you are the life in the state of more peace, that you then digest it in such a way that you fill the next day with a new way of wishing to find out/ Don't ever turn your face away from whatever the future may bring, face it, and if the future happens to be the light towards which you wish to go with the Sun, never turn it to the moon. Know that the moon is there, there is no doubt.

We see it, it counts sometimes when it is full, sometimes it is tremendous influence on you, and whatever the planetary influences may be on the different parts of your body, all of that you know. Study a little bit to find out what is important, your inner life, that what is essential to that, that what is indellible, that what is really magnetic because it attracts you towards God and God towards you. And it is that openness that is needed in order to reach that particular essence of your essence. Relax with your body, relax with your feelings, relax with your mind, that there is nothing else but just a lump of flesh, functioning as ordinary organs, nothing pretentious, just simple, and then in such time, if you could discover moments, time will leave you. To your Work!

III. As we go along, and as we add one tape after another, it is not so much my question what we are goind to to with it, I do care, and it is to some extent because I don't care. But what I am anxious about or really what I am trying, although we talk about principles and many times in the same way, sometimes a little introduction of something else, of a different kind of viewpoint or where it is placed, that all the time I try to make it clearer, so that there is no possibility of mistaking it. So that gradually there should be in your own head such clarification that all the different questions that might come up also in your ordinary level, and for that you can have an answer, so that there is not only a question of "if I only work then I will gradually become conscious", because what is a conscious man, he is a man, and his consciousness is simply a help to him. That means that his behavious is in accordance with a certain pattern which is not only logical, but is correct, and that his reasoning is free entirely from any kind of feeling or interpre-

tation of a liking or disliking, that even as far as his reasoning is concerned, he doesn't particularly like his reason, although he may be happy to have it. So that simply the fact that you are able to work does not as yet help you, unless in this work and in these attempts can gradually become such concepts which are so absolutely clear and will have such absolute value to you and will be all the (time) present for you whenever you may need them. Work in itself will be, and it will take a long time before you get to that point, but that is the point you want to reach. So that therefore, the clearer I can try to make it, and of course, based on what I experience, what I know, that then my assumption is that gradually with this utter clarity, without any doubts, that something will start with you, that you will get rid of the different things that now prevent you and that it will help you to left the clouds up so that it becomes real sunshine. Last Wednesday, at the end, I added something about what is really Work and what is meant by being awqke, and what is that kind of a result of that effort of wanting to be awake. But some of you have probably not heard it, and it doesn't matter, it was in answer to some question, that came up in front of the other groups somewhere I think, here or whatever it is. And I wanted to put it in words as clearly as I could, to make it again and again understood that the mistake is always made whenever you say "I" that you mean yourself and not the (little "I"), and that all the different things that belong to objectivity don't belong to you at all. They only belong to that what is free. To be able to really perceive in the right way, to become observant in the real sense of the word, without anything attached to it, statements of facts, becomes for oneself by means of the little "I" facts which are irrefutable. Because, after all this is the aim, to find truth, and whatever is now truth for one, and

whatever one might say that truth will free you, that with truth you will have the chance of actually knowing, really knowing, without doubt, that the reason why one wants truthful statements, particularly about oneself, and that with the ordinary mind you do not get the truth, and your feeling is not truthful, because it is part of you, and how can anything that is part of you have the real judgement about yourself, because you cannot look at the facts which you experience from your own standpoint, when it is still in you and mixed with you so that it will give you the absoluteness that you require. I say you require absoluteness, that is questionable still, that is, that is it open to question, because it depends entirely on what the aim is for oneself. If your aim will not include absoluteness, it is not necessary for ordinary life to be absolute. You can live on Earth in a relative state and also be very happy, and also answer many questions, and also questions about which you can form an opinion, which is your own, and in accordance with which you can live, and you can be quite satisfied and also at peace with relativity. So when one talks about the absoluteness and to some extent the necessity and the need of more work on oneself, and the requirement of experiencing objectivity, one talks about an entirely different thing. One does not talk any longer about Earth, one talks about the place of man being on Earth, but Earth being what it is, in relation to that what is of an entirely different kind of value, it is almost presumptious of man to assume that he has a place in the total World, or the Universe. I say it is strange that a man wants to think about it, because it is not necessary for him as far as his ordinary life is concerned. To bother with questions like that, and it is not even necessary to bother with God, or to have an idea that there is something in existence outside of the Earth, andman can be quite satisfied by looking at the stars and studying the constellations

and in time send someone in a spaceship up somewhere, because for that he does not need spiritual values at all. Now, of course you may say he can limit himself, and he may not because of that be interested in truth, and it is interesting that there are always people who are, and remain interested in truth, because they are so convinced that that what they now know is not entirely correct and does not really belong to man, that is, he keeps on searching for something that for him is above, above all criticism, above all interpretation, above all like and dislike. Something that is permanent. That is really what man wants. Something permanent so that he, afterwards, could attach himself to it and become permanent, and that is why we talk about God, we call Him That Omnipotent, That Almighty, That Omnipresent Being, everywher and always, not bothered by anything that we call subjective matter or time or concepts of that kind. You see, if one doesn't have any interests in that kind of an idea for man, that he ought to become something else, and that at the present time he is not at all what he should be, and that because of this he wants the possibility of finding out, and will try to find out by all kinds of means and ways and religion and prayer, and attitudes and sacrifice, and expecting grace to be bestowed on him if he feels that he in his limited power is not powerful enough and that he then needs in order to get to God someone who tells him, like Christ as mediator, or who will create an at-oneness for him, as an atonement to become actual in presence of that what he values as the highest of the highest for himself. But you see, it is only when one becomes interested in that possibility of a spiritual development that one becomes interested in the possibility of Work, and then this question of truth comes up, because one knows and one needs not be such a fool that one is not objective to oneself, and that only objectivity would

give absoluteness. So, when one says my mind and my feelings will have to find it, it will be a long time before they become sufficiently adjusted to having investigated all things and thought all thoughts and felt all feelings. Only then, when they have gone through a tremendous amount of that kind of, you might call it, an experience, will the man be able to become objective and even then in a very small sense, because it only will be objective regarding the facts and not only the fact of himself, but of all other facts, and that is of course if man lives long enough he would have a chance to become actually conscious, and after some time, conscientious. In my opinion, there is no doubt about it, and for that reason one doesn't have to work if you could be assured of enough years to live. How difficult it is even to do something within the timespan of five years, I said a little while ago, try to think what you will be in five years, you will see how difficult it will be, and that even yourideas about what ought to be, is going to be quite a shock to you because you will start with the best of intentions, and you will at the present time know a little bit of the world experience, including that what is going to be obstacles, and it will always be unforeseen circumstances, and always there will be an excuse, and you will have to go through periods in which there is no wish whatsoeverm and the time then goes and the five years will be up and after that, again and again, where will you be? There is not the question of being in a hurry, it is if you can afford it, you can always say if I don't reach it in this lifetime, I will reach it in another, because I will wish to be reincarnated. And it is quite right, it is also a solution, but it might make you a little lazy, and for that reason I am afraid of talking too much about the endlessness of one's life, although it is a very logical assumption, and there are enough

facts and also absolute facts, we can prove that. But I cannot associate with it without running the risk that I will not be able to do all I should do and that will be held against you, and because of that, whatever other life there may be after death, or when one is reborn, or after some time having had the chance to live in surroundings in which there are also this possibility of perfection, that then, at such a time one has to go through much and much more because in this life we have not utilized the opportunities which were available, and again this comes back to one's conscience. What is it that you wish, to whatextent do you really think that you have to have a conscience, a real conscience, that tells you and once telling, that you will make a promise that you will then not only do your best, but you will do your best at any cost, and that regarding the aim of life, you should make a vow, you might as well (---) is. The one thing that is of importance in a man's life is that he has an aim, and that he considers this aim his cause, and that if he deviates from that aim, and if he doesn't, tries to be to much in a hurry to make an aim, but once when he connects himself to that, he is committed for his life, and he is committed to die if he doesn't fulfill it. So don't start too soon, in having that kind of an aim, because you cannot foresee what it might mean, and what you will have to sacrifice and it has nothing to do with the ordinary things in ordinary life, beautiful as they may be, and with all attempts and interests, and all the work so-called and sweat of your brow and all the rest, whatever you do is nothing to compare with that what is real work in the sense of eternity. And nevertheless if one believes that man could become God and is made in God's image, and that at the present time, though we don't know very mich about what that kind of God is because we don't know even ourselves, what we are, that nevertheless

the aim has to be unity, total unity for man to be, and not to be anything else but just be. You may think it is too high, you may think it is not necessary for a man to have that kind of an aim, and I would agree with you, because there is no use telling anybody that they should have it. I only say it exists and it would be possible for a man if he wishes, he has to wish very hard, he has to know what it is going to cost him. But he also has to know what is the result. What is the result? What do we know. What is state of bliss. Who knows it by experience, what is a state without any opposites, because in ordinary life we always live by opposites. We will say to be awake, because we know what it is to be asleep, but when we say "to be", we say it is different, when I say I have a body, I'm still in possession of a body, even if I has a different kind of a meaning. And when I say 'I don't have a body", I stay at the same place. If I say "I am, not it", I suffocate, because then the I is not identified any longer with it which is my personality. That the emphasis could be on that, the emphasis could be gradually of even evolution, of an evolving of that I becoming then as it grows, and acquire more and more objective data, that then for that that what becomes the world of I (--- of cutting lose---), and it is apt to lose a little contact with the Earth. But how necessary it is for a man to return to Earth and to participate in it's life until everything has been paid for, that of course his conscience will have to decide. So when I talk about openness, when I talk about working in order to wake up, to accumulate facts, for the purpose of seeing oneself, how one is, one sees it then objectively. And then one starts to think and feed this one's ordinary mind about such facts, and one starts to criticize oneself, but you have something to criticize now because there is an absolute quality, you know once and for all that is

what you are, because you have been able to accept it. But that what you are is not right for a man, your behaviour is not as yet sufficiently indicative of a consciousness. And so you start to change into what, what will be more a conscious man, and looking at yourself and being quite honest, and being by yourself and not discussing it, and not being interested in the opinions of someone else, because you know for yourself what you are in the presence of that little I which then represents absolute value for you, really. But the criticism takes place in the ordinary mind, and then you want to change, that is, you know that your behaviour is not becoming to a man, and you change now, when it is difficult, and you know that, because you are mechanical and automatic, and when you want to make a change, a real change, for the better this time, again, you have to wake up. Because only at such a time can you judge the change from the standpoint of objectivity as belonging to you, and not from the standpoint of just changing for so-called improvement in the subjective sense. These are the forms of how one should work, and how one should wake up, and the reasons why, trying to wake up in order to gain or experience self-consciousness are absolutely essential for a man who is interested in that kind of life. This is the life that is meant by preparing for heaven. It is life that is meant when one says a person has a soul, but he doesn't find how to use it. It is exactly the same as saying a man has no soul because it is of no use to him, even if he had one. And one can make as vague a statement that if he has not one, he has a chance of making one, if he knows how to. All of that has absolutely not to do with living on Earth, it has to do with living, or approaching or coming in the neighbourhood of that what we now call His Endlessness. Whatever that is, how inclear that is, and still we use the word because it is the only way by which you can express it, that what is utter reality. Again, utter reality without words, that what

ultimately is a sign, and what ultimately after the sign is absolute silence, and in that is one's being, and in that is God.
How to pray, how to really listen, how to be, in the midtst of all activity, and to be able then to hold on or to make the point of gravity of yourself situated in that what is the central point of your existence because only in that place will there not be any movements, and it will be permanent. I say these t ings for prospectives, for reasons that simply you think about it once in a while and that you have to realize that we are engaged in something quite extraordinary, because it is that kind of a, you might call it, a secret doctrine, which is not disclosed so easily, and even if it is, one does not work even because of the fact that I hear it does not mean that I wish to do anything. I sometimes will put it down as a very nice, interesting little theory, one of the many so-called systems. And of course it isn't true at all. If as in any system the quality of objectivity it then stands out because of this objectivity, if freedom means freedom from subjectivity by definition, and if it does not mean that, then of course I cannot understand it at all. Why any form of subjectivity which my feeling and my thoughts will give is not just as good. In my opinion of course it is an erzatz and it is simply a little substitute in order to avoid having to work. Because Work means expenditure of energy, and for that if I wish to spend it, has to be worthwhile/ So, unless I can convince myself that it is worthwhile to become objective, even if I live in a subjective workd on this Earth, if my aim is freedom, if my aim really in life is to die, it is a strange way of saying it, because in wishing to die, I hold on to my life in order to prepare as well as I can for that kind of a freedom so that that will not affect me, and then of course one goes into all kinds of philosophies. If the clarity cannot be there for the

necessity of Work, andthe clarity then on how to apply it, and then you believe that there is a possibility for you, then you will, because there is absolutely no other way out.

Again, to your Work!